





compromising, voting abolitionist. There are many emancipationists in Kentucky, who are for emancipation, gradual, and coupled with colonization. But Fearis is, and has been, for years an Abolitionist—demanding repentance immediate and on the spot. Because these were his principles many professed Christians (Presbyterians and Methodists among others) voted against him, though he was a temperance man, and his opponent a pro-slavery man, a whiskey drinker, and a law-breaker, in the sale of whiskey, yet Fearis was elected. This we regard as a triumph. Fearis is, perhaps, the first avowed abolitionist that has ever been elected to any civil office in Kentucky.

There is progress; and, though the slave-power is vigilant, and combining everywhere, yet the field can be entered by freedom's reapers.

JOHN G. FEE.

# NINETEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY. BUSINESS MEETINGS.

The Society met, for business and conference, at the ante-room in the Chinese Buildings, on Wednesday afternoon, May 11, at 3 o'clock, at which time the chair was taken by the President, WM. LLOYD GARRISON.

On motion, SAMUEL MAY, Jr., of Massachusetts, was appointed Assistant Secretary.

On motion of JOSEPH A. DUGDALE, of Pennsylvania, and seconded, it was voted that a Committee of Business be nominated by the Chair.

The following persons, being nominated, were unanimously elected said Committee:—Wendell Phillips, Edmund Jackson, Charles C. Burleigh, Oliver Johnson, Lucy Stone, Francis Jackson, Abby Kelley Foster, Anne W. Weston, Sydney H. Gay.

On motion of E. QUINCY, and seconded, WM. L. GARRISON was added to the Business Committee.

On motion, the following persons were nominated by the Chair a Committee to report officers for the ensuing year, and they were elected as such Committee:—

Edmund Quincy, of Dedham, Mass.; Abby K. Foster, of Worcester, Mass.; Joseph A. Dugdale, of Kennett Square, Penn.; William H. Topp and Lydia Mott, of Albany, N. Y.; James B. Whitcomb, of Conn.; Harriet Purvis, of Penn.; Alfred G. Campbell, of N. J.; Joseph Post, of Long Island, N. Y.; Giles B. Stebbins, of Rochester, N. Y.; Isaac Trescott, of Ohio.

The following persons were chosen a Committee on Finance:—

Rowland Johnson, E. D. Hudson, Susan B. Anthony, and Lauren Wetmore.

EDMUND QUINCY remarked, there are two ways, in particular, by which, as an associated body, we can do this work, and advance the cause: 1st. By and through lecturing agents, whom we are to send forth to preach the saving word of anti-slavery truth, enabling them so to do by furnishing the very small means they require to keep soul and body together. 2d. By sustaining our organ, the NATIONAL ANTI-SLAVERY STANDARD, and giving it a greatly increased circulation and influence. Mr. Quincy ably urged the paramount duty of sustaining the Standard. He showed it to be a journal strictly devoted to the anti-slavery cause, without the admixture of any other subject—presenting, each week, that week's history of the anti-slavery cause. Mr. Quincy also communicated the gratifying information, already, indeed, generally known to the readers of the Standard,—that OLIVER JOHNSON, late editor of the Pennsylvania Freeman, would hereafter be united with Mr. GAY in the editorship of the Standard. The prospects of increased ability, vigor and variety in the columns of the paper should lead all its friends to make a corresponding effort to enlarge the circle of its readers and supporters.

FRANCIS JACKSON, the Treasurer, here presented and read his Annual Report. He stated the whole receipts of the Society, for the year past, to be \$4,863 83, and the total expenditure \$7,222 66, leaving a balance in the treasury of \$1,641 20.

NOTE. It will be understood that this is the account of the American Society only, the central organization, and does not include the receipts and expenditures of any of the State or local societies.

Voted, That the report be accepted. The President read letters from Hon. William Jay, Rev. S. S. Griswold of New London county, Connecticut, Rev. S. J. May of Syracuse, N. Y., and Hon. S. P. Chase. They were listened to with deep interest.

The Committee on Finance proceeded to the discharge of their duty, in receiving pecuniary aid in behalf of the Society.

Remarks were made by John S. Orr, who announced himself as formerly a slave holder. By Mr. Garrison who vindicated the Standard as always, strictly and in good faith an anti-slavery paper. By Samuel May Jr., who stated that the anti-slavery office in Nassau St. had been enlarged, with the design to make it the common centre for abolitionists, especially for those of New York and vicinity. Thomas B. Nichols expressed his pleasure at learning this fact—and his conviction of its importance. Oliver Johnson pursued the subject, hoping that soon an A. S. association would be formed for the city. Lauren Wetmore spoke to the same purpose, and was followed by Joseph A. Dugdale. Edmund Quincy moved, and C. C. Burleigh seconded a resolution to amend the 6th article of the constitution. The motion was adopted. As amended, it reads as follows:—

ART. VI. The officers of this Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, a Treasurer and an Executive Committee of not less than five nor more than twelve members.

Mr. QUINCY gave notice of two other amendments, viz: to Articles VI. and VII.

Voted, To lay these proposed amendments on the table, with the understanding that they will be called up to-morrow morning.

The following resolution was presented by O. H. Wellington, seconded by Phillip Moore, accompanied by some remarks, after which, adjourned to Thursday morning, 10 o'clock:

Resolved, That we recommend to the friends who sympathize with us in this city, to unite and form a New York Anti-Slavery Association for the city and vicinity.

## THURSDAY.

Met according to adjournment, the President in the chair. The proposed amendments to the Constitution were called up.

The amendment to Article VI., empowering the Executive Committee to appoint a Board of Assistant Managers in New York City, was explained, and unanimously adopted by the Society. The Article, as amended, reads as follows:—

ART. VI. The Executive Committee shall have power to enact their own by-laws, fill any vacancy in their body, and in the offices of Secretary and Treasurer, employ agents, determine what compensation shall be paid to agents, and to the Corresponding Secretaries, direct the Treasurer in the application of all moneys, and call special meetings of the Society. They shall make arrangements for all meetings of the Society, make an annual written report of their doings, the expenditure, and funds of the Society, and shall hold stated meetings, and adopt the most energetic measures in their power to advance the objects of the Society. They may, if they shall see fit, appoint a Board of Assistant Managers, composed of not less than three nor more than seven persons residing in New York City or its vicinity, whose duty it shall be to render such assistance to the Committee, in conducting the affairs of the Society, as the exigencies of the cause may require. To this Board they may from time to time confer such of their own powers as they may deem necessary to the efficient conduct of the Society's business. The Board shall keep a record of its proceedings, and furnish a copy of the same for the information of the Committee as often as may be required.

The amendment of Article VIII., striking out the provision which required the annual or a special meeting to be held in New York during Anniversary week, was also adopted. The Article now reads as follows:—

ART. VII. The Annual Meeting of the Society shall be held each year at such time and place as the Executive Committee may direct, when the accounts of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, the Officers chosen, and such other business transacted as shall be deemed expedient.

The President then presented, from the Business Committee, the following resolutions:

1. Resolved, That as the sole condition required by the American Anti-Slavery Society, to constitute membership therein, is a subscription to the principle that 'immediate emancipation is the right of the slave and the duty of the master,' and that the colored population of the land should be admitted to equal rights and privileges with the white, leaving each member free to decide, according to his own conscience and understanding, where that principle leads, and what it requires at his hands, in strict fidelity to the cause of those who are held in the galling chains of slavery,—no other discipline being exercised than that of untrammelled speech on its broad platform, and no other form of excommunication being adopted than that of obtaining and embodying the expression of an opinion, on the part of a majority of the Society, as to what is a compromise of the principle aforesaid; it follows that the widest co-operation is rendered feasible by this Society, without regard to sectarian differences or party considerations, on the part of those who sincerely desire the overthrow of the slave system.

2. Resolved, That no individual, by becoming a member of this Society, is responsible for the sentiments of any other member, on subjects extraneous to that of slavery; neither does he thereby abridge his right, on his own responsibility as a man, to promulgate whatever views he deems just and true, and to make as many proselytes to his peculiar faith as possible.

3. Resolved, Therefore, that it is the clearest evidence of a malicious or pro-slavery spirit, as well as the climax of absurdity, to hold this Society responsible for the peculiar doctrines or notions entertained or advocated by those who are united with it for the abolition of slavery, whether those doctrines relate to the Bible, the Sabbath, or any other subject.

4. Resolved, That this Society has never entertained the question, whether one day in the week is more holy than another; or whether the Bible is the inspired word of God; or whether the American government, aside from its connection with slavery, is worthy of support; or whether the clerical profession or an organized church ought to be countenanced; but it has been true to its own grand, distinctive object, the extinction of slavery—discussing and taking action upon no other subject, and concerning itself only with the pro-slavery spirit, acts and institutions of the land, impartially and without respect to persons, without concealment and without compromise.

5. Resolved, That this Society has ever maintained, that 'where the spirit of the Lord is, there is liberty'; that Christianity and slavery are entirely irreconcilable; that nothing in the teachings and example of Jesus of Nazareth gives any countenance to oppression; but that, on the contrary, his mission is, to bind up the broken-hearted and to set the captive free; and that they crucify him afresh, and stain the glorious gospel which he came to promulgate, who cite him as approving or conniving at the enslaving of any portion of the human race.

6. Resolved, That in proof that its reliance for success is solely in God, and in the omnipotence of his truth, this Society refers not to its multiplicity of pious ejaculations or cant religious phrases, but to the principles it has adopted and the deeds it has wrought, in the face of 'principalities and powers, and spiritual wickedness in high places'—of afflictions, necessities, distresses, stripes, imprisonments, tumults, perils in the city and perils among false brethren—against a thoroughly corrupt and overwhelming public sentiment—and in behalf of millions who

are peeled, meted out, and trodden under foot, who have no recompense to offer, and to espouse whose hated cause is to find the crown of thorns and the cross of martyrdom, socially, religiously and politically.

WENDELL PHILLIPS presented the following resolution, and moved its adoption.

Resolved, That this Society learns with great satisfaction that our beloved coadjutor, J. Miller McKim, of Philadelphia, is now on a visit to Great Britain; and though he has not gone as an official agent of this or any other Society, he will, without doubt, be in constant intercourse with Abolitionists abroad; and it is, therefore, not improper that we should give expression to our sincere confidence in, and regard for Mr. McKim, and our gratification that our transatlantic friends should become acquainted with one so thoroughly conversant with the character and progress of the Anti-Slavery Cause in this country, who has been so long its zealous and devoted advocate, and who is so entirely fitted to be its representative.

The resolution was seconded by Samuel May, Jr., and adopted unanimously.

The six resolutions first reported were laid on the table, in order to allow of the transaction of business.

OLIVER JOHNSON brought forward the subject of holding a meeting of the American Anti-Slavery Society in Philadelphia, on or about the 4th of December next, in celebration of the second decade, or twentieth year, since its formation.

A discussion on this subject arose, in which Edward M. Davis, Oliver Johnson, the President, and Samuel May, Jr., participated, which resulted as follows:—

Voted, That the question of the Second Decennial Celebration of the formation of this Society, by a meeting in Philadelphia, be referred to the Executive Committee, with instructions to take it into immediate consideration, confer with the Philadelphia friends, and issue a call for the meeting—if decided to hold it—at the earliest day possible.

On motion of Edmund Quincy, seconded by E. M. Davis, it was unanimously Voted, That the President of the Society be requested to prepare, and present at the Decade meeting (if held), a historical sketch, to be published, of the Cause and its progress, covering the time since the Society's Annual Reports were discontinued.

This proposal met with much favor from all present, and the task was undertaken by the President, Mr. Garrison.

The Committee on the nomination of Officers of the Society for the ensuing year, by their Chairman Edmund Quincy, reported a list of Officers.

The Report was amended by making Edmund Quincy a Corresponding Secretary of the Society, in connection with Mr. Gay; also by placing the name of Georgiana Bruce Kirby, of Santa Cruz, California, on the list of the Vice Presidents.

The Report, as amended, was then accepted, nem. con., and the persons therein named are accordingly elected the Society's Officers for the year ensuing—viz.

President—WM. LLOYD GARRISON, of Mass.

Vice Presidents—Peter Libbey, Maine; Benjamin Comings, Luther Melony, New Hampshire; Patten Davis, Vermont; Francis Jackson, Edmund Quincy, Wm. I. Bowditch, Mass.; Asa Fairbanks, Rhode Island; Jas. B. Whitcomb, Connecticut; Samuel J. May, Thomas McClintock, Isaac Post, Pliny Sexton, New York; Robert Purvis, Edward M. Davis, Th. Whitson, Pennsylvania; George Atkinson, N. Jersey; Thomas Garrett, Delaware; Thomas Donaldson, Asa Davis, William Steadman, Joseph Barker, Ohio; Clarkson Packett, Indiana; Joseph Merritt, Thomas Chandler, Michigan; John Wiebels, Illinois; James A. Sheld, Iowa; Caleb Green, Minnesota; Georgiana B. Kirby, California.

Corresponding Secretaries—Edmund Quincy and Sidney H. Gay.

Recording Secretary—Wendell Phillips.

Treasurer—Francis Jackson.

Executive Committee—William Lloyd Garrison, Francis Jackson, Edmund Quincy, Maria Weston Chapman, Wendell Phillips, Anna Warren Weston, Sidney Howard Gay, Eliza Lee Follen, James Russell Lowell, Charles F. Hovey, Samuel May, Jr., Wm. I. Bowditch.

The six resolutions first reported by the Business Committee were then taken from the table. Edmund Quincy took the Chair, and Mr. Garrison addressed the meeting, for about half an hour, in their support. He maintained in a very impressive and eloquent manner, the catholicity of the Society's platform and conditions of membership, and its entire freedom from every extraneous and improper subject. Upon this platform every man can come, be he of what party or sect he may, who is honestly opposed to Slavery, and means to labor for its overthrow; he can come and be a member of the Society, though he should still hold his place in these political organizations. There is nothing in our platform or terms of membership to prevent him. But upon this platform, he must expect to find, and must not shrink from meeting the most full and free discussion of his position, whether as a politician or a religiousist. He will find his connection, in these respects, in reference to the subject of Slavery, most rigidly probed. And if he finds that his position, in either of these respects, or in any other, is a false one—a pro-slavery one—and inconsistent with an honest hostility to Slavery in every form, then, if an honest man, he will leave it, and clear himself of all complicity with it. But, if we fail to convince him, this day, this week, this year, of what we deem his inconsistent pro-slavery position—if we do not lead him to see his position in that light—are we to exclude him from our Society—excommunicate him from Anti-Slavery and companionship, and decide judicially, that his Anti-Slavery is all hollow? We say, No! If he candidly comes upon our platform, joins in the discussion here, and stands the fire of free speech in a good

temper, feeling bound to defend his position, indeed, and yet willing to hear the exposure of its weakness—then we say it is not for us to pass sentence of excommunication upon him.—But it may be replied that this is as effectual a way as any other to keep men away from our Society, or drive away some who are now in it; and that thus the excommunication takes place practically, all the same. Be it so. The discipline is no assumption of ours—no act of ours; it is the truth of itself, acting upon the reason, conscience, heart of the individual; if he quails before this power, and flees from a platform where there is no respect of persons, and where all systems and actions are judged according to their bearing and influence upon the slave's well-being, then he goes condemned not by us, but self-condemned and self-banished. He has found the coat to fit him, and has himself put it on. But if he will stay, and hear, and reason, and ponder upon what he hears—all with the determination to help the speedy and entire overthrow of the slave system—we welcome him to stay. Mr. G. then spoke of the true spirit which should be in the Abolitionists. I have never, said he, quarrelled with a kind, magnanimous, generous spirit in any one, no matter what his opinions. Let a man meet me in such a spirit, and rejoice in a free platform, I will meet him in a kindred spirit, and I will wait for his conversion, be he Whig or be he Democrat, be he Presbyterian, Baptist, Methodist, or what not; I will wait for him, if need be, until the 'crack of doom,' confident that I shall have him then, if not before.

Mr. DAVID PLEUM, of New York, (formerly, we understand, a minister of the Methodist Episcopal Church,) stated his difficulty in formerly continuing, or in now becoming a member of the American Anti-Slavery Society. It was not because her equal rights of membership was conceded to Woman—he would contend for that; it was not that it welcomed men of all shades of opinion, political and religious, to its ranks; but it was because it admitted Whigs, Democrats, Presbyterians, &c. &c., adhering members of practically pro-slavery bodies, to membership. I have no objection, said he, on the score of his speculative opinions, to associate with any body for the overthrow of slavery; but I do object to the pro-slavery action of any and of all. Mr. P. said he did not agree to the American Society's view of the Constitution. The existing Union he believed was corrupt, pro-slavery, and that it ought to be destroyed; but he believed it was pro-slavery in spite of, and not in accordance with, the Constitution, on which it is professedly based.

Mr. GARRISON said that, with regard to the original secession, in 1840, from the American Anti-Slavery Society, no other issue was made than on the question of placing a woman (Mrs. A. K. Foster, then Miss Abby Kelley) on one of the Committees. Whatever private griefs were felt, no other reason was given for the secession but that. I do not say, said Mr. G., that no other difficulty would have been brought forward, if that had been removed.—I only say, no other was alleged then. With regard to admitting members of bodies, which we deem pro-slavery, to membership in the American Society, we endorse no man's political or religious opinions on this platform. This Society has always been noted for its fearless exposure and rebuke of all pro-slavery, no matter how disguised, or how excused, or by what artifice attempted to be concealed. The offences and the short-comings of politicians and religiousists, even of those bodies which have in a measure emerged from their pro-slavery connection, have never been spared or justified here.

Mr. McDERMOTT, of New York, said; Mr. President, the sooner the historical statement, which has been spoken of here, is got out, the better. I have made a discovery here to-day, which has surprised me nearly as much as the discovery of America surprised the men of the old world. I have always heard this Society called the most liberal, contracted and narrow, that could be conceived of; but here I have been listening to grave objections brought against the Society, because it is so liberal, and will not exclude from it persons of different organizations and sects.

Mr. STEPHEN GRIMES, of Broomton, N. J., said, for himself, he liked the liberal and manly position of the Society, and he wished it were more widely understood. Where he lived, all that is known of this Society is, that they are Bostonians. And he had heard the question asked, since he had been in this city, 'Where do the Bostonians meet?' Now, said he, I want to have it known that there are others, in other parts of the country, besides Bostonians, who go for the liberal policy. Let us have an Anti-slavery Society, to include the city and neighborhood, based on this thorough, free and liberal platform, and I know we can prove to all that this spirit belongs peculiarly to no one section of the country.

Mr. PLEUM said that the American Anti-Slavery Society, if true to its ideas and its principles, was in fact a church. It ought to be so.

WENDELL PHILLIPS said he had listened with interest to the remarks which had fallen in this meeting from the speaker last up, and he thought he would be a valuable accession to the proposed City Anti-Slavery Association. But that gentleman, he thought, did not fully understand, or state, the true position of the American Anti-Slavery Society. I would ask, said Mr. Phillips, may we never have, for any object or purpose, an organization like ours? Surely, we are not obliged to form churches for every object. A church is an excellent thing, it is true; but we may have, I suppose, other associations. Two years ago, in Boston, we wanted to prevent Thomas Sims from being taken back to slavery in Georgia! Seventy of us met in an upper chamber, and formed a Vigilance Committee. There were men present of every shade of opinion, some even who deemed it their duty, in a general way, not to resist the Fugitive Slave Law. But they were bona fide

with us in the purpose to save Thomas Sims from slavery. We didn't order them out. We didn't inquire what they thought or did elsewhere. We gladly accepted their help; that occasion, and one of them was among the most able and efficient members of the Committee. In this Society, we have established and maintained a FREE PLATFORM; there has been patience on it with every form of anti-slavery.—Some have been offended on the right hand, and fallen off—some on the left; but the central body, meanwhile, has moved on, straight and true to its object, gathering from every quarter others, in place of those who had fallen away. Let us ever be able to say, that we have always been wise and philosophical enough to keep our platform and Society open to every honest man—to every one who hates slavery, and will work for its overthrow. The sects tried to form an Evangelical Union, and they took a Creed for its basis; and it failed. The true basis of every vital organization is to be found, not in the creed, but in the spirit of its members.

The President presented the following resolutions from the Business Committee.

7. Resolved, That in adopting the motto of 'No Union with Slaveholders,' we take the only possible way of escape from the position of pledged allies and defenders of slavery; since to remain in the Union, under the generally received interpretation of the Constitution, is to promise and swear support to slavery; and to adopt that interpretation which makes the Constitution thoroughly anti-slavery, is virtually to abolish the Union now existing, and put another in its place, without frankly and explicitly saying so at the outset.

8. Resolved, That the events of the past year most distinctly reveal the truth, that only the stern application of Anti-Slavery principles to the teachings and practices of Church and State, clergy and politicians, can save the nation—if salvation be yet possible—from utter corruption and ruin under the deleterious influence of politics repudiating the Higher Law, and theology subordinating God to Congress and the Constitution.

The Society then unanimously adopted the resolution offered by Wendell Phillips at the meeting yesterday morning. It is as follows:—

Resolved, That we reaffirm our original principle, immediate and unconditional emancipation on the soil; and we reaffirm our conviction that there is no probability of gaining this, except by the dissolution of the Union, and the remodelling of the American Church.

The series of resolutions, numbered 1 to 6, were then adopted. The vote was taken on resolutions 7 and 8, and they were adopted.

The two following resolutions were reported by the Business Committee, and were adopted unanimously:—

9. Resolved, That among the electrifying events that have transpired since the last Anniversary of this Society, is the unprecedented circulation of 'Uncle Tom's Cabin,' by Mrs. Harriet Beecher Stowe—a work which has already been read by all Christians, melting all hearts by its perusal, and giving a mighty impetus to the Anti Slavery cause; and followed by the 'Key to Uncle Tom's Cabin,' from the pen of the same author, revealing in an authentic shape the manifold horrors of the slave system, and leaving every apologist of the slaveholder without excuse.

10. Resolved, That the unexampled circulation of these works, on both sides of the Atlantic, (highly meritorious as they are,) is manifestly the result of the self-sacrificing, unwearying and long-protracted labors of Wilberforce, Clarkson, and their coadjutors in England, and of the uncompromising friends of the slave in the United States, by which the popular minds have been prepared for the cheering reception given both to the 'Cabin' and the 'Key'; thus demonstrating the truth that

'Though seed lie buried long in dust, It shall not deceive the hope.'

The resolution relating to a New York City Association was taken up, and advocated with much power by Rowland Johnson; after which, it was unanimously adopted.

The subject of the Society's organ, the Standard, was taken up, and spoken to by Wendell Phillips, Joseph A. Dugdale, and Charles C. Burleigh.

The following resolution on the Colonization Society was reported from the Business Committee:—

11. Resolved, That we again brand the American Colonization Society as an unnatural, vindictive, and slave-supporting combination—at the North, as 'full of all deceptions of unrighteousness,' and at the South, as directly tending to increase the value and preservation of slave property by the banishment of the free colored people from the country; and we pronounce its professed concern for the civilization and religious elevation of Africa to be hollow and hypocritical, which its course towards the colored population in this country undeniably demonstrates.

The vote was taken, and it was adopted unanimously.

The Business Committee reported the two following resolutions, which also were heartily adopted:—

12. Resolved, That we return our most grateful thanks to those clear-sighted, untiring and uncompromising friends of our cause, on the other side of the Atlantic, who have so generously and efficiently co-operated with this Society, by their warm sympathy, their words of cheer, and their liberal contributions of 'material aid' to the National Anti-Slavery Bazaar; and we are confident they will continue to be with us, while we remain faithful to the slave, in spite of all the malicious accusations and outrages raised against us by the unhallowed spirit of narrow sectarianism.

13. Resolved, That the Society has received with grateful pleasure the admirable Remonstrance of the Inhabitants of Abingdon, in England, with the people of the United States of America, against the system of slavery; that it be published with the proceedings of this meeting; and that Mr. Gay, the Corresponding Secretary, be instructed to acknowledge its reception, and to express the

sense of the Society of the value of their testimony against American slavery.

The Society then adjourned, sine die.

N. B. The meetings of the Society were thronged from first to last, and a most earnest and significant spirit of inquiry and interest in the subject was manifested throughout. Never before, in the city of New York, has there appeared so decided and encouraging a spirit with regard to our cause. Not the faintest spark of the mob spirit showed itself. Our cause is onward, even in the city of New York, the strong hold of the Union Safety Committees, and of those ministers who will not offer a single prayer, even if thereby every slave could be set free.

WM. LLOYD GARRISON, President.  
WENDELL PHILLIPS, Secretary.  
SAMUEL MAY, JR., Assistant Secretary.

## Colourphobia.

We have just heard of a case of colourphobia in this State, which we will relate as briefly as possible. It is that of an old negro, who has for a quarter of a century been a consistent member of the Congregational Church of the town in which he resides. No one ever complained of his deportment. He is always neat and clean, and is always to be found at his place at church. But the negro is very old, and unusual sorrows and cares have shattered his frame. About a year ago his wife died. Before her death, the couple were in the habit of climbing the stairs to sit in the gallery—to humour the prejudice of the very pious and respectable audience. After his wife's death, the negro, being old and feeble, ventured to sit below, in the body of the church, with his Christian brethren. He was allowed to sit there for several months, but at last the colourphobia set in, and many of the good Christians present became dissatisfied with the presence of a 'nigger.' The Society's Committee instructed the Sexton, to inform said 'nigger' that he could no longer sit below in the church, and he was compelled to stay at home. A short time after, at the annual meeting for the sale of slips, some white friend of his rented one for his (negro's) use, but when his object was ascertained, a violent attempt was made to pass a resolution denying any man the right to introduce a negro into his own slip! This failed, and the negro took his seat at church again. But there were some of the white Christians who were filled with the colourphobia, and would not be contented, and they warned a Society's Meeting. The meeting (said to be illegal from the fact that the business was not specially) was not fully attended, but a resolution was passed appointing a committee to inform the negro that he could no longer sit below in that church, *save while the communion was being administered!* One half of the men who voted for this barbarous resolution were brother church members of the negro. The Committee waited upon the old man, and he burst into tears when their cruel demand was made known. His heart was almost broken to think that in the midst of his old age, his infirmities and his afflictions, his brothers in Christ should attempt to eject him from the Lord's Temple, and he has never since attempted to sit with them. The church is now quiet again, and can go on singing hallelujahs to the Lord, without the unpleasant presence of the 'nigger!'

Their members can shout and pray with special delight, for the old meeting house contains only white faces! But it contains some black souls; and they will *not* black, too, at the trial-day of the universe, by the side of the pious, humble negro's spirit! Do they suppose that *there* they can vote the negro away, off into some gallery-pew? Will they *dare*—in the presence of the great God—apologize for their hatred of the negro? Dare they make the excuse for their cruel persecution, that *he was black*? It were better for them that a mill-stone were hanged about their necks, and that they were cast into the sea.

We had supposed that the day for 'Jim Crow cars' and 'negro pews' was over in New England, but it seems we were mistaken. The monied corporations, though reputed to be soulless, have still a glimmering sense of right, and have got over their colourphobia, but there are Christian churches yet which have not. The railroads are ahead of the churches in decency—the steam-engines in advance of the deacons! Let us live in hope. If the divinity that is dealt out from New England pulpits will not root out this wicked prejudice against a colour, perhaps that of a ledger will.—*Hartford Republican.*

## Miss Edmondson.

Miss Mary Edmondson died at Oberlin, last week. She was one of the company which attempted the escape upon the Pearl, from Washington city. She with her sister, was afterwards sold to a slave trader—finally redeemed, and both sent to Oberlin, by Mrs. Stowe, for an education. Writing of her funeral, a correspondent of the True Democrat, says:

'What gave additional point to the occasion was the fact that a letter had been received the evening before Mary's death, bringing the sad intelligence that a brother had just been sold into the hopeless bondage of the far South.—That letter was read in the presence of the dying girl immediately on its being opened, and before its sad message was known to the reader. It was a thorn that deeply pierced her heart. Her anguish is said to have been intense. Slavery had blighted and cursed her while living, and now it came in its hideousness to mock and agonize her when dying.'

GOLD IN TEXAS.—The newly found mines of gold in Texas are situated in the western part of the State. Large numbers of persons have gone to them, and it is reported are working them successfully.

The New York Post says it has within three weeks past suffered seventeen cases of money purloined from the Post Office, nearly all in Ohio and New York.



## The Anti-Slavery Bugle.

SALEM, OHIO, MAY 28, 1853.

EXECUTIVE COMMITTEE meets June 5.

## The Difference—A Truth Told.

In an article in the Christian Press, speaking of abolitionists, the Editor says: "We shall see whatever influence we now possess or may hereafter gain, not only to wrest the Scriptures, but to defend God's word and the moral religion from the attacks of infidelity. The term, infidel, belongs to whatever man or party denies the inspiration of the Bible, or rejects the cross; and we expect to use it with its common acceptance, as occasion may require."

All right. We have not one objection to this course. We claim the right for every man, Christian or infidel, to form his own opinions and make proselytes. The difference between the Editor of the Press, and the persons to whom he alludes, is this: They acknowledge his right to form opinions alike or adverse to their own; they acknowledge his right to proselyte men to those opinions if he can—his right to proclaim them from his pulpit and in private, and they demand of him in addition co-operation against slavery. The things are not incompatible. He may use his influence in favor of these opinions, and yet, if he will, be an anti-slavery man upon the American Society's platform. He, on the other hand, demands as a condition of co-operation, that he should either agree with him in opinion, or suppress our opinions—a most absurd and tyrannical requisition and one, which if made under the influence of earnest conviction, clearly proves that he who makes it deems his opinions on these matters of more importance than the rights of the slave—Justice and Mercy are secondary to the dogma. But whatever course may be taken by the church and the ministry in regard to the question—whether they desire the removal of slavery or not—they are beginning to feel the irresistible power of public sentiment. The power of that sentiment, the Editor of the Press most forcibly describes in another column. He says:

"Would to God that the churches could speedily understand that one question has been actually settled beyond the power of reversal.—The American people will have an anti-slavery Bible, or they will have none. They will have churches which are not connected with slavery, and which throw their influence against it, or they will have none. They will have a religion which recognizes and defends human rights, or they will repudiate religion itself."

Whether the Editor of the Press will be pleased with the "union" or not, we join him most devoutly in this prayer. And most devoutly, too, do we thank God that the American Church and ministry have henceforth to defend themselves, their religion, and their Bible from the charge of sustaining, slavery or they fall. Mere words will not suffice for the defence. They must prove their words by their works. They must give unequivocal, practical efforts in behalf of the slave, or this growing indignation against wrong—this preferring of justice and love above theological dogmas, will effect their annihilation. If we had written this paragraph it would have incontrovertibly proved us infidels with some. As it is, we suppose our quoting and italicizing it will confirm the conviction that we are such.

HON. J. CABLE has our thanks for a copy of condensed Census Reports.

**WORLD'S TEMPERANCE CONVENTION.**—The proceedings of the preliminary meetings for the World's Temperance Convention will be found on our last page. It is a rich exhibition of the shallowness and narrowness of the D. D.'s who figured on the occasion. A World's Convention with them, means a convention of the white, orthodox, male inhabitants of this planet. We are glad there were some there with whom it meant more than that. A Rev. D. D. has been writing in the Tribune, charging the whole difficulty upon Mr. Higginson's contumacious insisting upon repudiating such exclusiveness. That is much like imprisoning a man for having his pockets picked.

**ADVICE GRATIS.**—The Boston Transcript counsels Mrs. Stowe as follows:

"Return, Mrs. Stowe, to the country you have deserted. You will soon perceive that your welcome is but hollow, the pretended love for your cause, but show. Go back to the pleasant stone house on the hill at Andover. There, as a professor's wife, there is scope enough for your benevolence and philanthropy."

**NARROW ESCAPE.**—While Mr. Douglass, the last speaker at the meeting of the seeders of the Temperance Convention in New York, was addressing the immense audience in the Broadway Tabernacle, the pavement leading to the doorway of the building gave way and fell with a tremendous crash into the cellar below. Had the fall been delayed a few minutes, multitudes would have been passing over this hollow pavement, and an immense loss of life and limb must have been the consequence. The pavement had been weakened by the removal of adjoining buildings.

**SEMI-MONTHLY COLUMBIAN.**—The editor of the Columbian, proposes publishing a semi-monthly, embodying important anti-slavery documents for general circulation. Success to it—let the light spread. Never before did it spread more rapidly than now—never were so many ready for its reception.

## Correction—A Question.

MR. EDITOR: Permit me to correct an error in your notice of the "Saturday Visitor," in which you also refer to myself. You say: "They (the Visitor and myself) seem to suppose that the non-voting abolitionists are of necessity infidels." Now I am a "non-voting abolitionist," having for several years believed the U. S. and S. Constitutions such, that it is an immorality to swear to support them or to vote for others to do it.

I said in my communication, that I strongly sympathized with those acting politically, especially with the G. Smith party, &c., and this may have led you to suppose that I act with them. But I cannot act with them, nor can I see how they can act politically under the U. S. compact. Yet I rejoice in much they say and do.

Of course I do not "suppose that the non-voting abolitionists are of necessity infidels;" I most heartily wish none of them were.

You charge me with "narrowness and sectarianism." Please point out clearly wherein my exclusiveness, "No union with infidels," is more narrow and sectarian, than yours, "No union with slaveholders." Suppose a well-known, heartless slaveholder who was active in the Temperance cause should say to you, "Come, friend Robinson, let us harness in together, and canvass Ohio and Virginia on the subject of Temperance." If honest in adopting your motto, and especially, if you had tried the thing with him before, and found that he mingled in his Temperance lectures, hints and suggestions of a pro-slavery tendency, you would say to him, "I can have no such 'union' with a slaveholder." "What!" he exclaims, "not even to promote Temperance?" "No." "What 'narrowness and sectarianism'!" "Stand by thyself, I am holier than thou," is the language of your conduct.

Now Mr. Editor, I want you to show if you can, that you would be less guilty of the charge of "narrowness and sectarianism," (a charge somewhat liberally dealt out to N. N. S., myself and others in the Bugle,) than I should be in taking a like course with an infidel. Now say the fair thing in this matter.

WM. JOHNSON.

SHARON, O., May 18th, 1853.

## ANSWER.

There is a marked difference between the two cases, as we showed in the article to which our correspondent refers. He will have no union with infidels, because they differ with him in opinion regarding the origin of a book, or the interpretation of its contents. For these opinions of the infidel, our friend can have no responsibility, as he protests against them, and urges arguments, and uses persuasion for their abandonment. And besides, to the infidel himself, there is no immorality, no violation of the principles of justice or liberty in entertaining them. He does it of necessity, from the evidence before his own mind.

We decline union with the slaveholder, because he practises the grossest immorality, the most comprehensive and enormous of all wickedness. He tramples on mercy and contemptuous justice. We repudiate the present governmental union, (to which we understand the motto at the head of our paper to refer,) because we are not able to see how it can exist, without actual support of slavery. We decline a union with the slaveholder in the church, because such a union is understood by all parties to be an endorsement of character for goodness and justice, thus sanctifying slavery and making us partaker of the wrong. The difference to us is manifest in the two cases. Can our friend see none?

But we do not believe with him in the comprehensiveness and universality of the motto, "no union with slaveholders." He adopts the maxim in the universal sense. He would have literally no union. We think such unions are to be judged of, by the character and object of the union, and by the circumstances attending it; and according to the character of these, is it right or wrong.

The slaveholder who earnestly labors for the promotion of temperance, is laboring for a good cause, and has on that account, a claim upon us for sympathy and co-operation. And supposing infidelity to be an immorality, the infidel who labors for the overthrow of slavery, by the "foolishness of preaching," is laboring by moral means for a holy object. He may therefore in this, justly demand the aid of believers.

## ITEMS.

The Chinese revolutionists are according to late accounts, quite successful. They have possession of the city of Nankin.—A royal commission has been appointed in England, to attend the industrial exhibition in New York. An Earl heads the list, which consists of six persons, all connoisseurs in some of the arts to be exhibited.—Captain Ericson expects to sail for Europe with his new vessel, about the first of July.—A weekly steam boat connection is now in operation between New York and San Francisco.—The first lightning rod erected by Franklin, is still in use in North Second St., Philadelphia.—Caleb Cushing has presented a claim of \$10,000 against the estate of Daniel Webster for money lent.

Agriculture and commerce are said to be improving in Ireland.—They are digging gold in Texas.—Five millions of dollars have been shipped from California to New York, the last month.—Dr. Bailey of the National Era, has gone to Europe.—The American Colonization Society received last month, \$5,117 87. Nearly \$4,000 of this was by legacies.—Natives of Connecticut, now citizens of Ohio, number 22,855.—800 negroes have just been landed at La Granda, on the Island of Cuba.—Most of the mechanics of New York, who have recently demanded higher wages, have obtained them.

## New England Correspondence.

CONCORD, N. H., 18th May, 1853.

DEAR MARIUS: It is a most significant fact, it seems to me, that the Free Soil papers are almost wholly silent on the correspondence between Wendell Phillips and Horace Mann. I am the more glad therefore, that small as is the Bugle, you are finding room for it. And those people, both Free Soil men and abolitionists, seem to regret that it has happened, I for one, am very glad of it. We who are Field hands, have to meet the question involved, very often. And though I usually feel pretty well satisfied with the defence I can make of our doctrines, still I ever recollect, that behind my opponents stand the Sumners, the Manns and others, who might perhaps annihilate me in the very first onset. So you see what reason some of us have, to be glad at this encounter between the two champions of the respective parties.

And I have watched every step and stage of the discussion, with the eye of one seeking for Truth rather than Triumph. Among men, the more common for talent, I have found many opponents of various caliber and capacity. I have met Ministers, Lawyers and Physicians. Some were Whigs and Democrats, with subdivisions of Federalists, Fugies, Hardshells, Softshells, Silver Greys and Sewardites, with Barnburners, Free Democrats, Free Soilers, Filibusters, and Fire Eaters, and Barnum himself couldn't tell what else. But among them all, I scarcely remember one, whose audacity equalled Mr. Mann's, or whose argument did not exceed it.

For me to have treated the colored school question as he has in the discussion, would be evasion, if not absolute falsehood. I will not say it is so in him. But so far as I have heard, no one but himself is satisfied with the course he has pursued. There are Mr. Phillips' argument and Mr. Jackson's letter, a file on which his teeth has hitherto made no impression.—Mr. Phillips charges and proves, that so far as the public was concerned, Mr. Mann, as Secretary of the Board of Education, had been silent on the subject of the colored schools. Mr. Phillips had never heard of any private opinions whispered, or mental reservation held.—As a lecturing anti-slavery agent, desiring and intending to be posted up on all such subjects, I always understood him as Mr. Phillips charges. So did all my associates in the field service. And so we were represented. Nor were we ever contradicted. The same things Mr. Phillips says in his letters now, I heard him say at the time, in Faneuil Hall, in presence of thousands of the people of Boston, and of Massachusetts. He was not contradicted then; he has not been since, until now. Nearly every newspaper in Boston was slandering us, and reviling our meetings and movement, with the malignancy of demons. But none of them said a word on this subject. Would they not, had it been known, or even supposed that Mr. Mann had been misrepresented.

And now Mr. Jackson, a member of the School Committee of Boston at the time, and through all the time the subject was agitated, assures us in his letter, that Mr. Mann was not only silent, but that the silence was studied, designed, "for the reason that it was an unpopular matter, and might if he meddled with it, impair his influence on other questions connected with his duties as Secretary!"

And Mr. Mann still talks like a real braggadochio of his victory, and the discomfiture of his antagonist. Let him be assured he has a full monopoly of the triumph. No one who has read all the correspondence, can possibly share it with him. He now proposes to give us in the Liberator, the benefit of his opinions on the main question in dispute. He would have had more readers some time ago than now; for Mr. Phillips is not alone in his opinion, that his letters hitherto, "have been in tone and temper, entirely unworthy the notice of a gentleman."

If the Free Soil party can survive many such developments, it is much nearer immortal, than I had ever supposed. It need fear no foes, if it can endure such friends.

A friend of mine in Boston, asked me what was the prevailing sentiment about the Phillips and Mann correspondence. He is among the most accomplished and refined of the world's scholars and gentlemen. If he have any choice however, in this encounter, I think it would be on the side of Mr. Mann. His question answered, I then asked what he thought of it—"Why," he said, "Mr. Phillips has on his side, all the argument, all the justice, and all the gentleman." I envy no man his taste or talent, who can arrive at any other conclusion.

A great many times since the death of Daniel Webster, I have been asked who, in my judgment, was really the first man, now in Massachusetts. My answer has always been, Daniel Webster was not a real man. He was only ideal. The people wanted a Daniel Webster, a real one—a mighty master mind. And by common consent, they called him one, with all his frailties and all his follies. But Horace Mann can be, and I trust will yet be a real, not a fancied, or ideal Webster; and if he is not, I know of no one among all our politicians, who can be.

This has ever been my answer, until the Thuriel spear of Mr. Phillips touched him.—Never in all my life before, have I been so deceived in mortal man. His replies to Daniel Webster, his controversy with the Cambridge Professors, and his annihilation of some spongy sectarian bigots, about the bible and religious dogmas, as connected with common schools, were most honorable to his head and heart.—But when he lifted his hand against the Lord's anointed, he seemed to fall like lightning from heaven.

Yours as ever,

PARKER PILLSBURY.

The American Association for the advancement of science, meets at Cleveland on the 20th of July.

## Woman's Rights Convention.

We are indebted to a friend for the following note from Ravenna, relative to the proceedings of the Convention on the first day.

"The meeting has been so far highly interesting. It is numerously attended, and all appear to be interested."

"The Business Committee, this morning, reported a series of Resolutions, declaring equality of Rights for the human race. The discussions have been upon the resolutions. Miss Antoinette Brown addressed the convention in a speech of great clearness and power, and was followed by Joseph Barker, who spoke ably, forcibly, and to the point. His remarks, however, stirred up several clerical gentlemen, considerably, some of whom seem to fear that his manner of advocating the cause, will 'put back the movement.' As these men seem never to have been enlisted in the reform, they are perhaps not the best men to give such warning, or express such fears."

"They charged Mr. Barker with dragging the Bible, and the principles and character of John Wesley, before the meeting. And one of them charged him with slandering the latter.—They however came off second best, and convinced a majority of the audience, that it was not the Bible and the Church, but Mr. Barker's views on these subjects that they were unwilling to have brought before the meeting. Some of the timid, however, cried out before they were hurt, for it was the clerical views of extraneous matter, if anybody's that were brought before the meeting. Mr. Barker's remarks were quite relevant, and not at all liable to any reasonable objection on the ground complained of."

"At the evening session, Mrs. E. R. Cor, gave an eloquent and powerful address, which was listened to with breathless attention."

Miss ANTONETTE L. BROWN preached to a crowded audience in the Methodist Church on Sunday last. We did not hear her, but her discourse is highly spoken of. We understand that some people are disturbed that so many infidels turned out to hear her. They deem it suspicious.

## Justice in New York.

A white woman of undoubted ill repute, who has circulated from Mobile to California, to Cincinnati, and now hails from a house of assignation in this city, appears in our Courts under an adopted name to assert her right to the custody of a mulatto girl of nine years against the claim of its undoubted father, a freeman from Alabama, where the child was born. California and other gentlemen, the fit and willing associates of the lady, appear in court as her backers, wait upon her to her carriage, and mount the box to convey her safely to her congenial home. A New-York lawyer—of course well paid—appears to raise every possible legal impediment to the restitution of the child by the father to its agonized father, who has traced it from Mobile to Cincinnati, there lost it (by reason of the woman's change of name), but finally discovered it in this city, and brought it back and its keeper into Court. Here, he was on the point of obtaining legal possession of his child, and was (on Saturday at 5 P. M.) in pursuit of the legal documents to secure a decree in his favor, when—presto! he vanished from the scene! leaving his carpet-bag untouched and his bill unpaid at his boarding house. The Court convenes; the case is called; but there is no plaintiff! and the papers which require his signature are not yet executed. The case is adjourned over—still no plaintiff! In his stead, Mr. Lewis Tappan, who had been acting and advising as his friend, receives from him this letter:

DUNKIRK, May 15.

MR. TAPPAN—Sir, Beckman-st., 43:

I was dragged off and beaten is the reason I am in this place. Whether I live or die go on with the trial and let Jane go away. When I am better I will come, if you need any more explanation, write and I will send it, will write and let you now how come this.

M. C. TRAINER.

The child was secreted, but finally found by the police. Mr. Tappan produced this letter in court, which after considerable parleying adjourned the trial to the 24th inst., before which time the father had been returned to the city. He says he was decoyed to Jersey and there waylaid by four ruffians, who cruelly beat him, and to save his life he escaped to Dunkirk.

## Discussion at Cambridge.

Agitation has broken out in a new spot. It has reached in rather a violent form the conservative Law School in Cambridge, Mass. Nearly one-third of the students are from the South.—The students have a sort of legislative association for mutual improvement. In this, after an incidental discussion on the question of slavery, the southerners, to show their spunk, presented the subject themselves, advocating slavery as a great moral and political blessing. The process and result of the discussion are thus described by the correspondent of the N. Y. Post.

The northern spirit was roused, and an amount of anti-slavery feeling called out that was entirely unexpected; for previous to this discussion, hunkerism had reigned supreme and unquestioned in the law school. Ten or twelve speakers came forward on the side of freedom, and slavery was attacked in every possible manner—moral, legal, political and economical—with such success that it became evident, even to the southerners, that the North had the best of the contest. A few of them consequently lost their temper. During the session of last week, a student named Burt, from Illinois, New York, made an able speech, upwards of two hours in length, of a very decided anti-slavery character. He was frequently interrupted by the southerners, who attempted to silence him but were themselves effectually put down by his retorts. One of these retorts was construed into a personal insult by a student from Maryland, and he in consequence sent Mr. Burt a challenge. This, of course was treated with contempt. For a day or two there was considerable talk of bowie-knives and pistols, but finding their gasconade had

no effect, the young men subsided, and last evening the debate was resumed without any serious manifestation of ill-feeling.

The effect, so far, of the discussion, has been very marked upon the northern students and even some of the southerners. I am told, have considerably modified their views.—The Cambridge Law School is one of the great centres from which proceed the influences that mould the future of the country. The students are mostly men of talent, and likely hereafter to occupy positions of power.

## Receipts for The Bugle for the week ending May 25th.

P. Putnam, New Lyme,	1.50-461
Thomas Grey, Pennsville,	5.00-406
R. C. Paul, Cleveland,	2.25-384
Mary Madden, East Trumbull,	1.00-380
Joseph Bailey, Salem,	1.00-389
Abraham Haines, "	1.50-402
Gurden Kent, Bedford,	1.00-386

THE REV. LAMPHIER, will deliver an address in the 2nd Baptist Church, on next Sabbath, the 29th inst., on the Evidence of Christianity, at 11 o'clock.

Come and hear for yourselves.

## Obituary.

DIED, of Consumption, at her residence near North Manchester, Indiana, on the 14th of May, 1853, SARAH JANE LOWMAN, wife of Clark Lowman, formerly of Clark Co., Ohio, in the 30th year of her age.

In the departure of our sister from this scene of action the slave has lost a warm friend, her children an affectionate mother, and her husband a devoted wife.

But it is not for her that they should mourn; she had "set her house in order," and consequently calmly awaited the summons that should bear her happy spirit to the mansions of eternal progression.

But the earthly form is gone, and while her bereaved friends feel the void that is left in their circle, let them evince their regard for her memory by renewedly devoting themselves to the prosecution of the great truths in which she was interested, ever bearing in mind that her angel spirit though unseen by human eyes, will still be near to beckon them onward and upward to her blissful home, so beautifully described in the following lines:

"Afar from all these scenes of strife,  
Unbounded glories rise,  
And realms of joy and pure delight,  
Unseen by mortal eyes.

Fair spirit land! could mortal eyes  
But half its charms explore,  
How would our spirits long to rise,  
And dwell on earth no more.

Behold, behold the countless throng,  
Arrayed in robes of spotless white,  
They sing in thy thrilling song,  
And walk redeemed in love and light.

Oh, may we here in heart and tongue,  
But half its charms explore,  
And sing the everlasting song,  
Of glory to the Fount of Love."

M.

## A Call—Young People's Convention.

The Committee chosen to make arrangements for the proposed Young People's Convention, have fixed upon the 10th and 11th of June as the time for holding it, and Conneautville as the place. The object of the Convention has already been discussed at some length. It will be sufficient to say here that the promotion of the intellectual progress of society is the end in view.—None will doubt that there are great evils to be removed. Ignorance, degradation, crime, are all around us; and the evils of society are not phenomena without causes. They are aware that such a convention cannot do all; but they do not doubt that it will do something. If ignorance and degradation are made to appear more dreadful, if narrow selfishness and wrong-doing are made to appear more hideous, a great good will have been done. If philanthropists are encouraged, if any others are led to take an interest in their own progress and enlightenment, and in the elevation of society, and if a few even of the young are led to the determination to labor with their strength for truth and right, whatever may be the consequence, a glorious achievement will have been made. And they believe those things must be done.

All who feel an interest in the movement, ministers or laymen, of whatsoever sect or party, or doctrine they may be, are invited to be present at the Convention and take part; and especially is the invitation extended to the young men and women of the country.

It may be added that speakers from a distance will be present to address the Convention on the topics which may come up for consideration.

By Order of the Committee of Arrangements.

## Ohio and Pennsylvania Rail Road.

## TRAINS GOING WEST.

Leave	Mail Train.	Express Train.
Pittsburgh,	8.30 A. M.	5.00 A. M.
New Brighton,	9.35 "	5.50 "
Enon,	10.20 "	
Columbiana,	11.00 "	
Salem,	11.35 "	7.30 "
Alliance,	12.40 P. M.	8.30 "
Massillon,	1.55 "	9.30 "
Mansfield,	3.15 "	12.25 P. M.
Crestline,	5.00 "	1.00 "

## TRAINS GOING EAST.

Leave	Mail Train.	Express Train.
Crestline,	7.00 A. M.	1.30 P. M.
Mansfield,	7.45 "	2.05 "
Massillon,	11.00 "	4.55 "
Alliance,	1.00 P. M.	6.20 "
Salem,	1.45 "	6.55 "
Columbiana,	2.10 "	
New Brighton,	3.45 "	8.40 "
Pittsburgh,	5.00 "	9.30 "

An Extra train also leaves Pittsburgh at 11 A. M., arrives at Alliance at 2.45. Leaves Alliance 10.30 P. M., arrives at Pittsburgh at 2, A. M.

These trains connect with those running to Cleveland, with the Cleveland & Columbus train at Crestline and with those running to Belfontain.

## Notice to Teachers.

The Annual Meeting of the Columbian County Teacher's Association, will be held in New Lisbon, on Saturday, the Fourth day of June next. The time and place of holding the Fall session of the Teacher's Institute, will be then determined. Other business of importance will also come before the Association. A general attendance is requested.

ALPHONSO HART,  
Sec'y of Association.

## SECOND ARRIVAL

## SPRING AND SUMMER GOODS.

THE subscribers are now receiving a large addition to their stock of Spring and Summer Goods, among which will be found Dress Silks, Dress and Veil Berages, Berage Delaines, Charles Clothes, all Wool De Laines, De Beges, Velvet De Laines, &c., &c.

Also, a large lot of MAGNIFICENT PLAIN AND FANCY SHAWLS, which will be sold as cheap as at any other house in Ohio. A great variety of Men's and Boy's Summer Wear, embracing plain and fancy Cashmeres, Cassimeres, Linen and Cotton Goods; Hats, Caps, Shoes, &c.

Also, an assortment of Free Labor Goods. Don't forget that we keep Groceries, Wholesale and Retail, as low as anybody else.

TOMLINSON, STRATTON & Co.  
American Block, Salem, O.

May 19, 1853.

## BOOKS AND STATIONERY.

LAURIE &amp; BARNARD.

SUCCESSORS OF Z. BAKER.

Cutler's Block, nearly opposite the Bank, AKRON, OHIO.

WHOLESALE AND RETAIL Dealers in BOOKS AND STATIONERY; where can be found a full assortment of Books, upon the various reforms of the day.

May 12th, 1853.

## WATER CURE.

AT COLDWATER, MICHIGAN.

Beautifully and Healthfully situated, half a mile west of the village, on the Mich. S. R. R. The proprietors having taken the above establishment for a term of years, are determined to spare no expense in making it desirable for the Sick and Afflicted. The success that has always attended our efforts in the practice of Hydropathy, enables us to say with confidence to suffering humanity, make one more effort.

Address, Dr. JOHN B. GULLY,  
Coldwater, Mich.  
JOHN B. GULLY, M. D.,  
& N. T. WATERMAN,  
PROPRIETORS.

## NEW YANKEE NOTION HOUSE.

BROOKE &amp; WHITNEY,

No 41 Bank street, over Goodale, Musgrave &amp; Co., CLEVELAND, OHIO.

ARE now opening a large and complete assortment of FANCY GOODS, embracing a great variety of styles of Pocket Cutlery, Gold and Silver Watches, Gold Pens, Jewelry, Stationery, Combs, Thread, Silk and Twist, Buttons, Suspenders, Needles and Pins, Pocket Books, Port Monies, &c., which are offered to the trade at a small advance from manufacturers' prices.—Also, a large assortment of Tailors' Trimmings and Furnishing Goods, such as Canvases, Paddling, Silica, Silk and Worsted Serges, Silk and Marseilles Vestings, Handkerchiefs, Cravats, Neck Ties, &c.

ROSIERY AND GLOVES. We think in this department of our business we can present great inducements to buyers, as our stock is bought directly from importers, and will be sold at New York Jobbing prices.

## WHITE GOODS, LINES AND RIBBONS.

We invite the attention of all close buyers to this branch of our business, with the confident assurance that our prices will defy all competition, our stock being large, and consisting of Jaconets, Plaid, Cambric, Book and Swiss Muslin, Dotted Swiss Tamboard Book Mull, Mull and Nainsook Muslin, Taffeta and Satin Ribbons, &c.

## GERMAN SILVER AND PLATED WARE.

From the celebrated manufacturers of P. Curtiss & Co., Hall, Elton & Co., and will be sold at manufacturers' prices.

## CARPET BAGS.

A good assortment at low figures.

## Shoe Thread.

We would call attention of harness and shoe makers to this article, as it is of superior quality, and as we buy it in large quantities, we can sell it as cheap as the cheapest.

We cannot enumerate all the articles in our stock, nor the bargains we have in reserve for our customers. We expect of course they will all favor us with a call, when we will convince by an examination of our prices, that we will in all cases sell as low as any of the Eastern Jobbing houses, and warrant our goods to correspond with samples.

## BROOKE &amp; WHITNEY.

41 Bank street, over Goodale, Musgrave & Co. Also—Agents for the sale of American Knives Co.'s knives, and J. R. Rands' whips. May 5

## FANCY AND BONNET STORE.

MRS. S. T. GALBREATH & MISS A. M. HOUGH, have opened a FANCY GOODS and BONNET STORE, in Salem, on Main St., South side, opposite Thomas & Greiners. They have just received a choice assortment of Ribbons, Artificial Flowers, and Trimmings of all varieties, for Dresses, Bonnets, &c. They are prepared to execute with promptness, all orders in MILLINERY and MANTUA MAKING, in the most approved style and in the latest fashion.

Instruction given in Millinery and Mantua-making, on reasonable terms. Salem, April 29, 1853.

## JOHN C. WHINERY,

SURGEON DENTIST!—Office over the Salem Book Store.—The subscriber would inform his friends and the public, that he is again at his post. Having spent several months in Cincinnati, in making himself minutely acquainted with



## Selected Articles.

## Meeting of Delegates to a World's Temperance Convention.

After the organization, Rev. John March of New York moved that all gentlemen present, who were friends of temperance, be admitted as delegates.

Dr. Threlk of New York stated that there were delegates present from the Woman's State Temperance Society, and moved that the word "ladies" be inserted in the motion offered by Mr. March, which was carried unanimously.

The motion as amended was then adopted, and the names of the gentlemen and ladies were collected by the Secretaries, and enrolled by States. Those holding credentials also handed them in to the Secretaries.

Mr. Higginson requested to be excused from acting on the Committee, and moved that the name of Lucy Stone be added in his place, for the reason that as Women were very properly acting as delegates in the Convention, they should be represented on the Committee.

Rev. Dr. Hewitt rose and went into a set speech on the general question of Woman's Rights, affirming that it was contrary to established usage to have Women take part in Temperance meetings. He was listened to with attention.

Mr. Higginson said that he did not wish to bring into the Convention, as a subject for discussion, the Woman's Rights question, but that he thought that in a World's Convention Women should be represented, otherwise it would be only a Semi-World's Convention. The ladies present had done good work in the cause in this City, through the State of New York and in the Assembly. He felt that they were entitled to have an equal voice in the proceedings.

Col. E. L. Snow, Rev. J. B. Wakely and others also spoke in favor of the ladies being represented on the Committee. The Convention, however, voted by a small majority not to receive Mr. Higginson's resignation, and the Committee retired.

Hon. Bradford C. Wood, of Albany, then moved that the Convention do adjourn sine die, for there is a party here who are bound to run this affair right straight into the ground, and they came here for that express purpose, and no other; but on request he withdrew the motion, and moved that a Committee on Credentials be appointed.

Rev. John Chambers, Hon. Bradford R. Wood, and Dr. Condit were appointed such Committee. This Committee were absent 15 minutes, and then reported that they were unanimously of the opinion that it was not intended by those who called this meeting that female delegates should be received, and that their credentials should be disregarded, and that otherwise the roll should remain as completed by the Secretary. The report was received, and after a severe and exciting contest, in which attempts by Miss Anthony and Mrs. Foster to speak were cried down, was adopted. The previous question being moved and insisted on.

Mr. John W. Oliver said he was not a Woman's Rights man, but he did not like to see any arbitrary feeling showed to those who differed from him, and thought a little friendly discussion would be better than having one man opposed to the gag. Vote, 31 in the affirmative, and 32 in the negative, of whom 10 were Lady Delegates.

Dr. S. P. Townsend voted in the affirmative, intending to move a reconsideration.

Mr. Higginson then requested to have his name stricken from the roll, and hoped that the minority would withdraw and meet at 2 P. M. at Dr. Threlk's Institute, No. 15, Light-st., to carry out their duty as Delegates.

Rev. J. W. Higginson, Abby Kelley Foster, Susan B. Anthony, Lucy Stone, Lydia F. Fowler, Emily Clark, Mary C. Vaughan, Mrs. E. L. Edgwin and others of the minority then withdrew.

The Business Committee then reported the following resolutions, which were adopted.

1. Resolved, That it is expedient to hold a World's Temperance Convention in the City of New York, to commence on the 6th of September next, 1853, and to continue in session four days; and that a Committee of one from each State be appointed by this meeting to issue a call for such a Convention.

2. Resolved, That the following gentlemen, viz: Messrs. E. W. Jackson, John W. Oliver, Wm. E. Dodge, B. W. Williams, John Marsh, C. C. Leigh, George Daffield, Jr., Schuchman Hildes, and J. H. Perry, be a Committee of Arrangements to prepare for such Convention.

A Committee was then appointed to issue a call for the Convention.

After some informal suggestions as to the efficiency of the Convention's action, Dr. S. P. Townsend of New York, moved that the Convention pay the expenses of the ladies who had been excluded. Cries to "Order" followed, and a question was raised as to whether the motion had been seconded. It having been decided that the motion was in due form, the Doctor stated as his reason for making the motion, that these good women had come, some of them from the Western part of the State, and other distant places, to attend this meeting—that they had been outraged, as well as deceived by this whole transaction, and that he thought the least thing that the Convention could do would be the payment of their expenses.

Col. E. L. Snow, of New York, followed with remarks pointedly condemning the action of Convention in excluding the women.

Another gentleman, whose name we did not get, complained of their treatment, especially in denying even a respectful hearing to some of the females, and pointed to the self-sacrificing and untiring energy of this class of co-laborers in New York. [Question by some one: "What has it all amounted to?"]

Mr. J. W. Oliver, of New York, begged his friend, Dr. Townsend, to withdraw his motion as not desired by the ladies themselves. Dr. Townsend finally assented, and withdrew his motion, remarking that he had accomplished his purpose, of entering his solemn protest against the outrage which he considered the Convention had committed upon some of the most noble souled co-workers in this cause in the land. Much feeling accompanied this discussion.

Dr. Snodgrass, of Maryland, said he would also suggest, if it be not too late to cure the difficulty which seemed to be in the way of some gentlemen, that the topic of the relation of the Temperance Reform to women, be one of those to be reported upon, and that the Committee assign it to some one of the many capable women engaged in this cause.

Then we should get a report which would be reliable, coming as it would from a representative of the very class who have suffered most from the scourge of Intemperance, and having learned in the school of bitter experience, could speak most to the point and with most unerring efficiency. Thus a field of co-operation would be provided for the Temperance women of the country, which the cause could not afford to forego. He saw no room for the fears of some gentlemen as to "extraneous matters" being introduced by the course he suggested. By granting the sex this "right," (if it be proper to speak of granting so clear a right,) all pretexts for "extraneous topics," a fear of the introduction of which troubled some of the members, would be taken away. He proceeded to pay a high eulogy to the efficiency of the Temperance women of Maryland, as justifying his opinion that their co-operation should be sought rather than rejected in this respect.

These remarks of Dr. Snodgrass were listened to with much interest.

A number of speeches followed from Messrs. Hewitt, of Mass., Jackson, Daffield, and Chambers, of Penn., Oliver and Wood, of New York, and others.

Dr. Hewitt quoted from Paul and other Scriptural authorities, which he claimed to be against women speaking in the Church, and in favor of her asking her husband at home, &c. He would have nothing to do with the women.

Rev. Mr. Chambers was particularly severe upon one of the excluded ladies, (Abby Kelly Foster,) whose name he declined to give, charged her with outraging the proprieties of her sex, trampling the very Son of God under her blasphemous feet. For his part, he was glad these women were gone—they had thus gotten rid of the scum of the Convention.

Much feeling prevailed at this stage of the proceedings, followed by confusion.

E. W. Jackson, of Pa., said he had known some of these women for twenty years. They were in the habit of disturbing the Anti-Slavery meetings in the same way, with their stuff and nonsense about "Woman's Rights." They had come to the Hall, expressly, to do what they had attempted to-day, but he would inform the gentleman over the way, (Dr. Townsend,) that they had not come to New York to attend this Convention, but other Conventions with which their names would be found associated. He was very severe on the expelled ladies, and received warm applause from the majority.

The President of the Convention, (Mr. Burston,) of R. L., followed in some remarks of equal severity. He referred to "women in breeches" as a disgrace to their sex, &c. He did not know what such women were good for. He believed they were never productive in anything but mischief. (Laughter and cheers.)

The discussion was here closed by the final withdrawal of Dr. Townsend's motion to pay the expenses of the rejected female delegates.

THE SECOND TEMPERANCE DELEGATION.

A large number of the delegates who withdrew on Thursday morning from the Convention held in the Brick Chapel, corner of Nassau and Spruce-sts., met on Thursday afternoon at the Water-Cure establishment of Dr. Threlk, No. 15 Light-st., at 3 o'clock. There was a large number of persons present—representatives of eleven different States—among whom were Wm. Lloyd Garrison, Wendell Phillips, Dr. Snodgrass, Lucy Stone, Lydia F. Fowler, Abby Kelly Foster, Susan B. Anthony, Lydia A. Mott, Dr. Henrietta W. Johnson, Rev. T. W. Higginson, Rev. J. A. Dugdale, Rev. W. B. Williams, Rev. George Hall, and other notables.

The business of the meeting was commenced by the appointment of Dr. Snodgrass of Baltimore, as Chairman, and Miss Susan B. Anthony, of Rochester, as Secretary.

The Chairman, after calling the meeting to order, resigned in favor of Rev. Prof. W. Higginson, of Worcester, Mass., which arrangement was accepted by the meeting.

Dr. Snodgrass gave as the reason of his resignation, that he should continue to support the other Convention, as well as this, and therefore he should not like to take so conspicuous a part in the proceedings of this meeting, for though the course he had taken was fully justified by his sense of duty, it might possibly embarrass the movement. The temporary Chairman then stated that the first business would be to receive the names of those who intended to act in this matter. The whole of those present, about fifty in number, ladies and gentlemen, then signed their names.

Messrs. Wendell Phillips and Lloyd Garrison gave in their names, and having business of importance to transact, expressing their regret, withdrew.

Joseph A. Dugdale, of Pennsylvania, Minister of the Society of Progressive Friends, desired to explain his reason for becoming a member of the Convention, which was, that he women were quite as much interested in the Temperance movement as the other sex possibly could be. The other Convention took but half the world, this one would embrace the whole.

Mrs. Abby Kelly Foster here wished to explain the purpose of the meeting, but gave way to the Secretary, who read the list of those who had pledged their names to this movement.

Stephen B. Andrews here desired to define his position. He would become a member of this Convention because it was designed to embrace both sexes in it. He desired to be understood as a great friend to Temperance reform, but he did not coincide with the Maine Law, as he thought that no person or number of persons had a right to say what he should eat or drink. He would join this Convention if it was not intended to discuss the Woman's Rights question therein. If he understood this he was prepared to give \$25 toward paying the expenses of this organization.

Abby Kelly Foster now explained that so far as she was concerned she would have no Woman's Rights question brought into the Convention, although this question was discussed to such an extent this morning.

Dr. Snodgrass here stated that, after the ladies had left the Convention this morning, the general idea among the delegates seemed to be that they had got rid of the scum, and the true metal was left without alloy. When he left there was every appearance of a fight taking place, as some person had called a Rev. gentleman a liar. He could not say if it had been settled or not; he

could not, as he withdrew before the settlement of the affair.

A preliminary meeting of the seceding members and others was afterwards held, which resulted in the holding of a large meeting in the Broadway Tabernacle, and in a resolution to hold a World's Temperance Convention, which should be free to all the inhabitants of the world, without regard to origin, complexion or sex. The following are the resolutions of the meeting.

And Whereas, A portion of the members of this Convention have retired from that body, regarding it as false both to the letter and spirit of the call; the undersigned (consisting in part of seceding Delegates) would invite those who are in favor of a World's Convention, which shall be true to its name, to meet in the City of New York on the day of —, to consider the present needs of Temperance Reform.

Whereas, In response to a call for a preliminary meeting of the friends of Temperance in North America to make arrangements for a World's Temperance Convention in New York during the World's Fair, a meeting assembled in this City on the 12th of May, 1853, which assumed the power to exclude several regularly elected Delegates because they were women.

Resolved, That a Committee of five be appointed to make the necessary arrangements in this City for the World's Convention.

Resolved, That a Committee of Correspondence consisting of five be appointed to secure the presence of able speakers and writers, who shall be prepared with addresses for the occasion.

Committee on Local Arrangements—Dr. T. R. Threlk, Oliver Johnson, Dr. O. H. Wellington, Lydia F. Fowler, and Andrew Lester.

Committee on Correspondence—T. W. Higginson, Wendell Phillips, Elizabeth C. Stanton, Mary C. Vaughan.

Committee on Call—Charles C. Burleigh, Lucy Stone, J. A. Dugdale.

After the appointment of the Committees, the President announced that on Saturday evening next a meeting would be held at the Tabernacle, for the purpose of defining Woman's position on the Temperance Reform movement. Miss Lucy Stone, Dr. Snodgrass, and others are expected to address the meeting. After which announcement, the meeting adjourned.

The public meeting held in pursuance of this announcement was most numerously attended, and was addressed by Miss Emily Clark, of New York, Dr. Snodgrass of Maryland, Miss Lucy Stone of Massachusetts, C. C. Burleigh and Frederick Douglass.

From the Canada Evangelist.

## A Flower lay sleeping.

BY THE EDITOR.

A flower lay sleeping—  
A dew-drop came peeping  
And charmed with the form of the delicate blossom,  
"My touch," said the drop,  
"Its bright leaves will open,  
And then I shall fall in its soft fragrant bosom."

A while it lay glancing,  
When a moon-beam came dancing,  
And seeing the rose-bud still softly reposing,  
"Tis mine," said the beam,  
"With my smile's pretty gleam,  
To hasten the time of its soft leaves' unfolding."

A zephyr came gliding,  
It heard the two chiding,  
And thus it addressed them—"Ah vain are you trying,  
"Tis the sweet breathing tone  
That the flower will own,  
The bosom of beauty will awake but to sighing."

But the flower still lay dreaming  
Till the sun rose up beaming,  
Then, awaking, it answered, "False suitors behold me,  
Your touch, smile, and breath  
Have the coldness of death,  
Tis the warmth of affection alone can unfold me."

The heart is that flower,  
With coldness its dower,  
And in darkness its slumber, nought earthly can break it,  
Till the Sun\* from above  
Pours on it his love,  
And the power of his beaming alone can awake it.

• Malchi IV, 2.

## Affectionate Girl.

The following singular case was brought last spring before the justice of the peace of the fourth district in Paris. The object of the dispute was two white roses, whose withered leaves had long since been dispersed to the winds.

Madame Gallien, (mantua-maker.) I demand thirty francs, (six dollars) damages from Miss Flora Neville for causing me to lose an order worth 150 francs.

Judge.—Explain the facts.

Madame.—Yes, sir. About two months ago, Miss Leonie de Crillon was to be married to the Prince of Clermont-Tonnere; the marriage gifts were to be magnificent. I received an order to make a dress for the bride; it was to be a chef d'œuvre. Splendid lace, pearls, gimp—all the marvels of the art of dress-making were to be united. But something more rare at that time was wanting; it was a natural white rose—a rose at the end of February!

Judge.—And Miss Flora engaged to procure one for you.

Madame.—Yes, sir; she cultivates flowers, and often sells them to the greatest milliners of the capital. I went to her, and she promised to let me have one of the two roses she then possessed, for twenty-five francs, which sum was to be paid on delivery. I depended on her promise, but she did not keep it faithfully; for I did not receive the rose, and for that reason they refused to take the wedding dress.

Judge.—(To Miss Flora.) Why did you not deliver the rose?

Miss Flora.—(With timidity.) It was not my fault. The evening before the day on which I had promised the white rose to Madame Gallien, a shower, which took place during my absence, made the flowers expand,

and some hours afterwards nothing remained of it but the stem. What I tell you is the truth.

Judge.—I believe you, young girl. But the second rose, could you not have delivered that?

Miss Flora.—(With tears in her eyes.) Oh, as to that one, it was not promised. Madame Gallien would certainly have accepted it, for it was the more beautiful of the two. But I could not give it. It was destined to my mother.

Judge.—Was it her birth day?

Miss Flora.—(Sorrowfully.)—No, sir; it was the anniversary of her death. (Profound sensation in the auditory.) Every year I lay on her tomb one of those white roses which she so much loved. This year I did the same. I said to myself, the bride will be as handsome with a flower less, and my poor mother shall again to-day have her favorite rose.

Here Miss Flora shed abundance of tears, and Madame Gallien, endeavoring to console her, said to the judge—"Stop the cause, sir, it is wrong for me to molest this poor girl for a good action; let us say no more about it; it is a misfortune that cannot be helped. All that I wish for compensation is, to have a daughter like Miss Flora."

The justice of the peace, much affected, sent away the parties without any further trial.—*Reuter.*

## Gather Ripe Fruit, Oh Death.

BY E. JENNIE WARNER.

Hover not thou, with thy sombre wing,  
O'er the beautiful buds of earth;  
Gather not thou what the angels bring,  
Blight not the flowers at birth—

Childhood hath roses that fade at thy touch,  
Voices that hush at thy breath;  
Linger not, then, 'mid the early flowers—  
Gather Ripe Fruit, Oh Death!

Visions are wreathing the brow of youth,  
With a deep, mysterious spell,  
Pulses are throbbing, whose joy and truth  
Have meanings too deep to tell—

Youth hath fountains that chill at thy touch,  
Gushings that freeze at thy breath;  
Linger not, then, 'mid the summer flowers—  
Gather Ripe Fruit, Oh Death!

Majesty resteth on Manhood's brow,  
The fervor of life at his heart.  
Hope hath enchain'd him with eagerness now,  
Bid not her spirit depart—

Manhood hath missions that yield to thy sway;  
Fires that are quenched at thy breath;  
Linger not, then, 'mid the bloom of his day—  
Gather Ripe Fruit, Oh Death!

Sadness hath crept o'er the dreams of age,  
Bitterness lies at his heart.  
Tempest and mildew have blotted life's page,  
Bid the worn spirit depart;

Wings that are fettered will plume at thy call,  
Shadows will flee at thy breath;  
Come, then, in mercy, with sceptre and pall—  
Gather Ripe Fruit, Oh Death!

Peacefully resteth the crown of years,  
On the Christian's hoary head;  
Faith, in its fullness, has silenced his fears,  
The tumult of passion has fled.

Holy the visions that o'er him roll,  
Prayer is the voice of his breath;  
Render thou the temple that prisons his soul—  
Gather Ripe Fruit, Oh Death!

## Newspapers.

Newspapers were first known in the seventeenth century. The last census gives two thousand six hundred and twenty-five in the United States. They are generally proportioned to national liberty. Austria has but six, Rome three, Naples two, Sicily one. In the United States more than five hundred millions of copies are circulated annually.

The following graphic account of the first newspapers in England, will be found interesting.

"When the reign of James I. was drawing to a close; when Ben Jonson was poet laureate, and the personal friends of Shakespeare were lamenting his recent death; when Cromwell was trading as a brewer in Huntingdon; when Milton was a youth of sixteen, just trying his pen at Latin verse, and Hampden a quiet country gentleman in Buckinghamshire; London was first solicited to patronize a newspaper. There is no reason to doubt that the puny ancestor of the pyramids of broad sheets of our time was published in the metropolis in 1622, and that the most prominent of the ingenious speculators who offered the novelty to the world, was Nathaniel Butter."

Honor and glory to Nathaniel Butter! His first paper was called the "New-Vues."

"What appears to be the earliest sheet bears date the 23d of May, 1622, and has the names of Bourne & Archer on the title; but as we proceed in the examination of the subject, we find that Butter becomes the most conspicuous of the set. He seems to have been the author and the writer, whilst the others were probably the publishers; and with varying tide, and apparently with indifferent success, his name is found connected with newspapers as late as 1610."

In price, quondam, thou umbra of NATHANIEL BUTTER, proud ancestor of the Editorial line. Thou hast curls of scandal, thefts, suicides and murders, burnt sweet and odorous incense to thy memory daily. If in thy case, as in others, thy works do follow thee, thou hast folios to look over daily. Laborious indeed must it be to arrange thy files. How, too, must tears and sighs, relieved by alternate grins, suffice thy face, as thou turnest over the daily sheets of this neither world.—*Savannah Courier.*

At Bowling Green, O., Valentine Sage, in a fit of insanity caused by the excitement of a ten days' protracted meeting, killed one of his children and attempted to destroy his wife. He is now a raving maniac in Perryburg Jail, but has a perfect knowledge of what he has done, and justifies the act on the ground that the child is now happy in Heaven.

An advertisement in an Irish newspaper reads as follows: "Lost on Saturday last, but the loser does not know where, an empty sack with a cheese in it. On the sack the letters P. G. are marked, but so worn out as not to be legible."

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April 7, 1853.

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Terms, five dollars in ordinary cases, payable weekly. Dr. T. L. Nichols, of the American Hydropathic Institute, and Editor of the Nichols' Health Journal, in noticing the Water Cure movements of the country, says of us:—

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W. W. BANCROFT.

Granville, Nov. 5, '52.

## The Pittsburgh Weekly Dispatch

Will be published every Saturday morning, (commencing March 13th, 1853), on a sheet the size of the Daily Dispatch, neatly printed on new and beautiful minion and agate type. . . . It will contain the latest news by telegraph and mails; local news of our